the Alliance Witness

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

(FORMERLY THE ALLIANCE WEEKLY)

SEPTEMBER 24, 1958

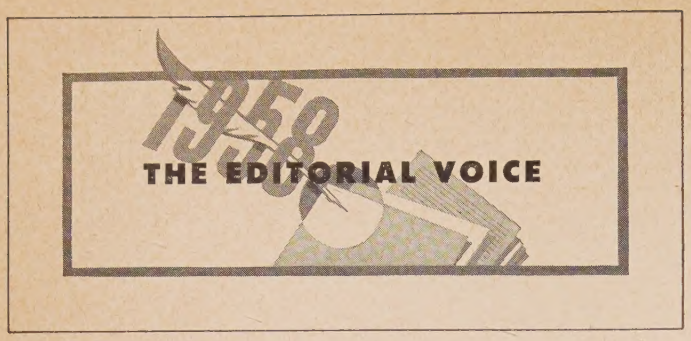
INGTON–THREE LIONS

PERUVIAN MOUNTAINEERS

In this issue

Let's Stand Fast in Our Christian Liberty

By A. W. TOZER



THE DANGERS OF OVERSTIMULATION

In an earlier editorial I suggested that this age might well be characterized as the age of excess.

Another significant mark of the times is *overstimulation.*

It is common knowledge that life proceeds by the simple interplay of stimulation and response. Light stimulates the eye to see, sound waves stimulate the ear to hear, food stimulates the digestive processes, and so throughout our entire body.

Our emotions also require stimulation to trigger them off. The crying of a child in pain, for instance, may arouse uncontrollable feelings of pity in the heart of the mother and prod her to swift, tender ministrations to relieve the child.

The whole human personality, physical, mental and spiritual, tends to remain quiescent until appropriate stimuli arouse it to action. That is the way God made us, and as long as everything is kept in proper balance our lives go on their normal way.

Stimulation is good; overstimulation is a positive evil productive of every kind of physical and mental injury. And overstimulation has in recent years become a recognized part of our civilization. Indeed it is now a *necessary* part of it. The modern edifice we call our way of life would collapse were it not upheld by the pressure of abnormal stimulation.

The beating heart of our economy is the production and sale of consumer goods. The average person is likely to be a sluggish buyer unless he is needled into buying by high-pressure advertising. Hence the vast amounts spent each year and the tricky methods employed to persuade the public to buy. I think we have reached a place in the United States where the country must be overstimulated to prevent a serious depression. Take the pressure off and sales would probably decline sufficiently to throw the national economy into chaos.

Is overstimulation, then, a good thing for the country? Only in the same way that dope is good for the confirmed addict or another shot of liquor is good for the alcoholic. Which is to say that it is not good at all but merely necessary because of the unhealthy condition of the patient.

The tendency toward excessive stimulation is seen everywhere. Entertainment that once satisfied people now excites nothing more enjoyable than boredom. The theatrical pages of the daily papers tingle with such words as "tantalizing," "suspenseful," "breathless," "terrifying," "explosive." Recently one particularly spine-chilling number at the local bijou advertised itself as "the world's greatest horrorama" and promised that the jaded citizens who came to see it would find it "a billion-shock monsterpiece."

This kind of thing in varying degree is found also in our automobiles, furniture, books, art, music, clothes, and gives evidence of mass emotional dope addiction in an advanced stage. People have lost the ability to loaf and think and invite their souls. They must be constantly excited by external agents to make life bearable for them. It would be interesting and probably depressing to know how many American housewives each day throb and quiver to the synthetic joys and sorrows of fictional radio and TV characters with whom they have come to identify themselves emotionally almost as closely as with members of their own families.

My words are of course addressed to regenerated souls who are humble enough to be willing to learn and hungry enough to want to. I have not the dimmest hope that any politician, economist or advertiser will heed my warning even if what I write should by accident fall into his hands. The inhabitants of Vanity Fair are not likely to listen to the words of a Christian. They are under the control of the carnal mind which is enmity against God, for it is not subject to the law of God, neither indeed can be (Rom. 8:7).

But the Christian needs stimulation. This the Bible teaches with great plainness and candor as in such passages as these: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6). "Exhort one another daily" (Heb. 3:13). Every call to repentance, every exhortation to advance in the spiritual life, is meant to arouse the sluggish heart to seek God and His righteousness. Christ Himself was "moved with compassion" when He saw the hungry multitudes. Paul's Macedonian vision was given to stimulate missionary action. The so-called hortatory passages in the New Testament are there to inspire moral obedience.

Overstimulation, however, is always bad. Certain highly emotional religious groups appear entirely incapable of carrying on unless they are aroused to a high pitch of nervous excitement which, incidentally, they mistake for the movings of the Holy Spirit. Serious as this is I still believe it is more sincere and less injurious than that new playboy type of Fundamentalism which can only exist by high voltage external stimuli. One such group recently advertised a missionary rally as a "missionary spectacular." These misguided friends simply do not see the glaring inconsistency between this and legitimate New Testament methods.

No Christian should need any other stimulation than that afforded by the Word of God, the indwelling Holy Spirit and prayer. These along with the overwhelming needs of the lost world should provide all normal stimulation. Anything beyond this is unnecessary and can be dangerous.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Let's Stand Fast in Our CHRISTIAN LIBERTY

By A. W. TOZER

A TIME there was in these United States when honest persons could expect a minimum of interference from their neighbors, their government and from organized pressure groups.

In the days of our manly strength no effort was made to secure uniformity of thinking and acting, except such as was necessary to keep the citizenry within the generous confines of the laws of society. Good morals were taught in the home and the school, and the Word of God was preached from the pulpit or on the street corner. Further than that every man could think what he liked and was completely free to be as individualistic as he wished as long as his eccentricities did not injure his neighbor.

Admittedly this freedom encouraged the flowering of some queer personalities, along with a few rebels and geniuses. But the rebels helped to keep us free and the geniuses brought us such culture as we were able to absorb. Furthermore, the odd balls were for the most part harmless, and they did afford some comic relief for the hard and serious work of conquering a wilderness and bringing forth upon this continent a new nation conceived in liberty.

How things have changed over the last quarter of a century! From a minimum of interference in our personal affairs we have moved to a maximum of the same. The words "private," "personal" and "individualistic" have become swear words to millions of Americans. Though Communism has not yet succeeded in imposing upon us its heinous slave system, our inaccurately-named liberals have become infected with its morbific philosophy to a point where they are carriers of the disease and are busy disseminating it among the masses. They smile and smile and talk down to the rest of us in a soothing voice, explaining with the patience of saints how wrong our fathers were and how necessary it is that we rethink our former beliefs, political, social and religious.

As if it were not bad enough that we should be subjected to the bombardment of every crackpot pseudo-scientist and starry-eyed social philosopher, the government has joined them in a determined effort to bring us into line. Pressure groups, dripping with good will and tender compassion, are quietly working to get laws passed that will enable authorities to pronounce "mentally disturbed" any citizen who refuses to believe in whatever political, economic or religious fad they happen to be advocating at the moment, and further, will enable them to subject him to such treatment as will subdue him and make him conform. This passes for mental health care, but one need not be a Ph.D. to see through the disguise.

All this of course assumes that the Great Father in the White House and all the other little fathers in Washington know more about what is good for us than we ourselves do, something that they have yet to prove. These all are self-called apostles sent to proclaim the fatherhood of God and the brotherhood of man, along with the beauty of "togetherness" and the joy of "belonging." And they will try to spank or cajole into line every mother's son of us who believes that he knows what he likes without suggestions from others.

Well, as a Christian and a Protestant I want to issue my own personal declaration of independence. I want those few persons who may have heard of me to know that I am a rebel twice-born and that I refuse to be brought into world conformity by any trick of advertising, education, suggestion or propaganda, whether it issue from Moscow, Washington or the ivied halls of some university. I reject and resist every effort of the quasi-learned social scientists who are out to remake the human mind, whether it be by adult education courses, sneaky subliminal TV tricks or psychological brainwashing. And I've got sound reasons for my position.

The follower of Christ is by the very nature of his calling a revolutionary. He stands in acute contradiction to the ways of the corrupt and condemned society wherein he for the moment dwells. His citizenship is in heaven, his moral code is from Christ Himself, his hope is the coming of the Lord and he seeks constantly to think as Christ thinks and act as Christ acts. His watchword is not "conformity" or "adjustment," but "To me to live is Christ." What the lost world may think of him bothers him little. His overruling desire is to please Christ at all costs, and this he aims to do if he must stand alone against the whole wide world.

Yet no honest government need fear the Christian, for he is under clear instruction from his Lord to obey all just laws, pay his taxes and do good to all men. And that's all any government has any right to

demand of its citizens. Christ expects of His followers vastly more than this, but that more is between Him and them and concerns no one but the Christian and his Lord.

In the long run one good Christian in a community is worth ten policemen. The more God-fearing persons in a neighborhood the fewer police will be needed to keep order. Indeed, if the Christian got his proper dues he might well be pensioned for life for the purifying effect his example has upon society. But he asks for nothing except freedom to serve his generation by the will of God before he falls on asleep.

The Christian, says Paul, has the mind of Christ, and the mind of Christ is both gentle and severe. Toward all human suffering the Christian, like Christ, feels the deepest sympathy, and if he is an instructed believer he will engage in every practical labor to alleviate human pain wherever it is found. But when the world and the devil set out to bring him into conformity they will be astonished at how tough he can be. Daniel in the den of lions, Elijah on the top of Carmel, Christ before Pilate, Peter before the high priest, Luther at the Diet of Worms, Niemoeller before Hitler with his ringing challenge: "God is my Führer"—these show the lean, bony side of the Christian's character.

That chinless type of Christian so common today is a poor example of what a real Christian should be. This feeble fellow, it is true, abstains from the big and robust sins against which the passing evangelist properly warns; but apart from that he cannot be distinguished from the average man who makes no profession of Christianity. He has been taught that he must be Christlike, and this to him means affable, tolerant, unresisting and mousy. One has but to read the Gospels to learn how completely unChristlike our Lord was by that definition.

The world has succeeded in destroying the effectiveness of our Christian witness by getting to us first with its neutralizing propaganda. Thousands of pulpits every Sunday ring with the echo of the world's voice which the preacher has heard during the week. Such a "message" cannot be Christianity; it can only be refined paganism.

We need today dissenters, nonconformists, protestants, who can speak the truth in love. And most of all we need saints who will *live* the Christian faith in the home and in the market place so the world may glimpse the light of true Christianity again after the long eclipse.

◆ ◆ ◆

Quotes from Our Contemporaries

ELMER A. FISCHER, writing in *The Standard,* declares:

"There is a time when praying should give way to confession and cleansing. When prayer becomes a cloak for covering sin, it betrays you. . . . Have you an ill feeling against your brother, yet you piously pray at every prayer meeting? Quit praying, and give way first to confession. Are you living in secret sin, yet you pray publicly, thus giving the church the impression you are living a holy life? Quit praying and repent."

ARVID F. CARLSON comments on the need of the Holy Spirit in revival in an article in *Covenant Weekly:*

"We are so afraid of false fire these days that we have no fire at all."

From WILLIAM G. MCCARTNEY in *Letters of Interest* come timely words:

"How prone we are to meddle in other people's affairs. How easily do we lend our ears to the busybody who has the latest news on everything and everyone.

"Sad it is that so much time is spent in discussing others and their affairs, often in the presence of our children, which may eventually result in their refusing salvation or in being a hindrance to their spiritual progress."

VOLUME 93 NUMBER 20

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Spirit of God, Descend Upon My Heart

Spirit of God, descend upon my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

Hast Thou not bid me love Thee, God and King,—
All, all Thine own, soul, heart, and strength, and mind?
I see Thy Cross,—there teach my heart to cling:
O let me seek Thee, and O let me find!

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame,—
The baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame.

—GEORGE CROLY.

From a series of studies on the Holy Spirit

The Brooding Spirit

By DR. HARRY L. TURNER

THE Spirit of God moved upon the face of the waters, so Genesis (1:2) declares. He fluttered over and brooded upon the earth's dark and void estate.

This one called the Spirit is a Person. He has a *will.* In First Corinthians 12:11 we read, "The selfsame Spirit, dividing to every man severally as he will." He *speaks.* "The Holy Ghost said" is the statement recorded in Acts 13.

Even as Jesus Christ is a Person, so the Spirit is a Person. Jesus Christ Himself refers to the Spirit in the Gospel of John (ch. 16), and employs the same pronouns in reference to the Spirit that He applies to Himself. "If *I* depart, *I* will send *him* unto you. And when *he* is come . . ." How blessed it is to find at the very beginning of the written revelation that it is a Person, a divine Person, who broods over the earth.

For some cause, not fully revealed, part of God's universe, the earth, required further attention. In the counsels of the Godhead, this very One called the Spirit was designated to perfect the work of creation. The design was to make the earth, among all God's handiwork, an example of beauty and usefulness. The purpose of the revelation in Genesis 1 is to tell us that this was accomplished. We are shut up to this or we are left to idle speculations. What a picture of light, life and love, with the creation of man as the climax! The Spirit is the first cause of all this.

Over and over this brooding Spirit is part of the story of the Scriptures. The nation of Israel in Egypt was shattered and spiritless. They were God's people, out of God's will, yet loved by Him with an everlasting love. When they obeyed God and left Egypt for the Promised Land, the Spirit of God brooded over them in the cloud by day and the fire by night. He moved upon them. "Thou gavest also thy good spirit to instruct them," writes Nehemiah (9:20). The same writer goes on to say, "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets" (verse 30). The Spirit was the *Presence* in their midst which filled the Holy of Holies in the Tabernacle upon its completion. Thereby He hallowed it as a place of worship.

Today the same Spirit broods over God's nation, Israel. To them God has promised, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3). These words are addressed to Israel. In the Book of Ezekiel also the Lord God addresses Israel (ch. 37) thus: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord." Then follows the miracle of the dry bones made to live, about which the Word says, "I . . . shall put my spirit in you, and ye shall live." Blessed be this people over which the Spirit still broods!

The unchanging Spirit broods over a sin-cursed human race. He is the One of whom it is written in John (16:8), "He will reprove the world of sin." He it is who glorifies Christ. "He shall glorify me" (16:14). It is He who changes men marred by sin. His brooding presence causes yielded men to be born again according to the statements of Jesus Christ in John 3. By that same moving upon men, He perfects those who are born again. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

As believers, we mourn our ignorance. We despair of our disorganized physical frame, so beset by handicaps. We become increasingly aware of the chaotic condition of our moral nature. Often we cry, "O wretched man that I am!" Then in the darkness comes the word of the Lord: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Three years after the writer found peace with God through Jesus Christ the Saviour, he discovered the brooding Spirit. Eternity alone will reveal how He can take a wrecked life and remake it to the glory of Jesus Christ, the Lord. ◆ ◆ ◆

The Apostle Paul in his letter to the Philippians confidently referred to "the supply of the Spirit of Jesus Christ" (1:19)—a phrase short and simple, but having a profound meaning. It speaks to us of a fountainhead from which flows all of the riches of God's resources. . . . Who can know the limits of "the supply of the Spirit of Jesus Christ"? The gift of God to us through Jesus Christ is the Spirit. He in turn longs to fill us to our capacity. We determine that limit. The world awaits men and women filled with the Spirit.
—H. L. TURNER in *The Voice of the Spirit,* Christian Publications, Inc.

Making Bible Reading More Meaningful

The Bible has a message for every seeking heart in every circumstance of life . . . its adequacy is never exhausted; its message never outdated. . . . It can take on new meaning to you . . .

By REV. L. D. KENNEDY

MOST people are conscious of the need of a proper method of Bible study, yet in the study of God's Word motive is even more important than method.

Your attitude toward the Bible will have considerable influence on what you get out of reading it. If you regard the Bible as just another book, though perhaps of unusual genius, you will profit little more from studying it than from reading a book of history or poetry or philosophy. How can you attach much significance to its descriptions, its commands, its promises and its warnings unless you believe it to be actually the Word of God—accurate, truthful and authoritative?

The Bible is a supernatural book revealing a supernatural God who performs supernatural deeds and accomplishes supernatural ends! Because it is a supernatural book, it is a living book of divine and glorious principles that are useful and applicable to every age and generation. It has a message for every seeking heart in every circumstance of life. Its adequacy is never exhausted; its message is never outdated. The value one attaches to the Bible will affect the frequency with which he studies it and determine how seriously he takes it. Therefore, I shall explain more fully what I mean by the motive of Bible study.

First, there must be a spiritual inclination to receive the Word of God. You must have something in common with the Book. It is a spiritual book, and you must have a spiritual nature to read it with profit. The better your relationship to God the better you will understand and receive His Word. This reveals that startling principle that education is not the most important thing in understanding the Bible. The Bible is a baffling puzzle to scholars and educators who are wise only in this world's wisdom. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Hence to a person with a third grade education who has received the Spirit of God in the new birth, the Bible will mean more and make more sense than to a college graduate who does not know the Lord!

Jesus said, "My sheep hear my voice." Because of the nature of the relationship, the Shepherd's voice makes an appeal to His sheep. It does not sound strange to them. That, too, was what John meant when he said: "He that knoweth God heareth us; he that is not of God heareth not us." That some people deny the Word of God is not surprising; they have never come to know the Author. Nor is it strange that many people have no interest in Bible study; they have no interest in God. People who have never been born again will naturally say, "It doesn't mean anything to me when I read it; I just cannot understand it." Some may be heard to say, "I try to read it but it is dull and uninteresting."

Oh, may I impress upon you what a glorious advantage even the dullest child of God has over the brightest worldling when it comes to the matter of capacity and inclination to receive the Word of God! In John 14 we are informed that "the Spirit of truth; whom the world cannot receive" abides in the believer always. Morever, "He shall teach you all things, and bring all things to your remembrance, whatsoever I [Christ] have said unto you."

How tragic that some people insist, "I will not come to Christ until I can understand the Bible." The truth is, no one can really understand the Bible until he comes to Christ. Jesus said, "Except a man be born again, he cannot see the kingdom of God." One must be spiritually prepared before he can understand spiritual things. The Bible is a spiritual book and it takes more than natural wisdom to comprehend it. All this does not mean that the Bible puts a premium upon ignorance. But it does mean that we should recognize and depend upon the Holy Spirit in order to understand spiritual truth.

In the second place, you should have a spiritual purpose when you study God's Word. That purpose should be to find the will of God for your own life and to do it. How few approach the Bible with this as the motive!

The person who reads the Bible

Mr. Kennedy acquired a love for the Bible at an early age. In the cotton field on the land his father farmed in Missouri the children of the family listened to Bible stories their father would tell during the rest periods. Each evening they gathered for family worship. The Bible the author carried with him to school was more exciting reading for him than the novels and comic books other children were reading.

He was converted at the age of seven in a Methodist revival meeting in Texas, and later was baptized in the Mississippi River. A graduate of Union University in Jackson, Tenn., he continued his studies in preparation for the ministry at Southwestern Baptist Theological Seminary in Fort Worth, receiving the B. D. degree at that school. Mr. Kennedy has served several rural pastorates and is at present pastor of Macedonia Baptist Church in Ripley, Tenn.

only to prop up his own prejudices will profit little from his studies. The one who studies the Bible in order to argue more successfully with others may memorize many passages and impress others that he is really a "Bible man," when actually he knows little or nothing of the meaning of the Scriptures he quotes. The devil himself quoted Scripture when he tempted Christ in the wilderness.

So do not read the Bible with your primary thought on how it applies to your relatives, your neighbor, your enemy or some denomination with which you disagree. As you open it remind yourself, "I must find God's message for *me* today." Allow God to search your own heart and speak to you through His Word. Then you can draw strength and courage from it to help you through every day and every situation. It will purge your heart of evil and fortify you with divine power.

Some people make the mistake of reading the Bible only out of a sense of duty. They have a superstitious feeling that there is merit or good luck in reading a little each day. To them being a daily Bible-reader is more important than being a daily "Bible-profiter." They get a sense of achievement and satisfaction from being able to report at church each week that they have read the daily portions assigned. Such people are not particularly bothered if their minds wander from God while they are reading His Book. They can read the words while their thoughts are a thousand miles away. But when they have finished they have derived nothing of any practical help for their own lives. They were not reading for that purpose. They read only because they felt somehow this was the proper thing to do. Verily, they have their reward—a sense of fulfilled duty!

Let us avoid reading the Bible with the low motive of meeting some external standard men have set up, doing it just to fulfill the requirements of some organization—even in the church! Rather, concentrate upon God's Word to find a fresh message from Him to apply to your own life. Then you will sense the spirit of the Word instead of just the letter.

Curiosity may make us want to know what the Bible teaches, but only a genuine love for God and fellowship with Him will make us want to know in order to do. John 7:17 is often misquoted and misinterpreted. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Haven't you heard preachers explain that by saying, "Now if you really want to know God's will you will find it"? But the point is this: if "anyone wants to *do* His will," and it is in the present tense. It is almost useless to discuss the Bible with people who study it just in order to argue. You are not likely to help them much in getting a clearer understanding if they do not care to do what the Bible teaches.

For instance, suppose some friend of mine who advocates sprinkling for baptism were to come to me and suggest we sit down together and study thoroughly the doctrine of baptism. And suppose I said to him, "If as a result of our study you find that you never have been really baptized and that you ought to be, are you willing then to be?" Should he answer, "No," then such a study with him would certainly be of little value. As Dr. T. T. Shields once stated: "The Scriptures relating to baptism were not written merely to prove the truth of immersion. They were written to give direction to those who would obey the Lord's commandments. And if you do not want to obey the Lord's commandments, they will not teach you. We must come to the Word of God, if we are going to get profit from it, not merely for our intellectual satisfaction, but in order that we may learn the will of God, and walk in His ways."

At the beginning of this article I noted that in Bible study motive is more important than method. Yet I would like to give some suggestions regarding method which may make Bible reading more meaningful to those who wisely study it as a practical guide for daily living.

If possible, cultivate the habit of reading your Bible soon after arising in the morning rather than just before retiring. Its truth will then fortify you for the problems and temptations of the day ahead. Its principles will guide you in all your decisions.

Preface your reading always by a brief prayer that the Holy Spirit will teach you as you read. Pray that He may fix your attention upon the message of God which you need to observe. Pray that throughout the day He will bring the truth of the Word to bear on your heart.

Do not read haphazardly if you want best results. You need not read consecutively through the Bible—it was not written in the order we now have it, anyway; but do read it by books. Continue consecutively your installments through a book until you have completed it. Then choose another book to read. You may read some books more often than others, but do not completely omit any. You will find each one to be of some profit to you.

The question arises as to how much to read at a time. The amount will vary. But do read until you find something which convicts or inspires you. The very first verse you read may so strike you. Again, you may have to read several chapters before some truth particularly impresses you. Whatever it is, accept that as God's message for you that day. Meditate over it during the day and practice it as opportunity presents itself.

When you have read, and some portion of Scripture has gripped your heart, pray again. Sometimes you will want to give thanks for new insights. Other times you may be convicted at some point and feel the need of confession to God. Make supplication for strength and grace to do God's will throughout the day.

Such motive and method as we have noted will remove all dullness from daily Bible reading. Each day will be a new adventure in the Word and a fresh experience with the Lord. ◆ ◆ ◆

Coming Soon . . .

The annual Subscription Campaign soon begins. The dates this year are October 19 through November 30. This is an opportunity to increase the circulation of The Alliance Witness *and thereby aid in the spread of the truth. Begin to plan now for the Campaign in your church, and pray for its success.*

A Theological Classic Revived

Freedom of the Will, by Jonathan Edwards. Yale University Press (1957), New Haven, Conn. 494 pages, $6.50.

The first volume of the works of Jonathan Edwards published by the Yale University Press brings to this generation the scope of Edwards' remarkable mind and establishes him firmly as a theologian and a philosopher. Called by Edwards "A Careful and Strict Enquiry into the Modern Prevailing Notions of That Freedom of Will to the Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame," the title has fortunately been shortened to *Freedom of the Will.*

One edition of this work came out in Edwards' lifetime, but in the hundred years that followed his death in 1758 there were eighteen additional editions of this work alone, as well as two editions of the complete works. This project by Yale University Press is the first edition in the last hundred years and is therefore most valuable.

Dr. Paul Ramsey, of Princeton University, has written a comprehensive Introduction of 128 pages, sketching the philosophical argument in which Edwards was engaged, and a brief explanation for such changes as have been incorporated into the text. This excellent Introduction prepares the reader for the task of reading Edwards as Edwards thought and wrote.

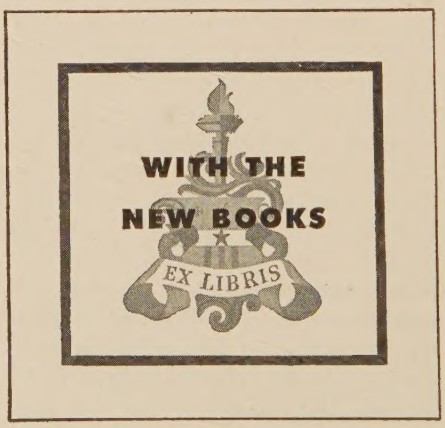
As stated in the Introduction, it is not the purpose of the editors to revive the controversy carried on in Edwards' day on this far-reaching subject of freedom of the will. It is rather to enable students of philosophy and theology to study Edwards firsthand and to recognize his greatness. In attempting to appraise the work from this point of time, it might be said that it is unfortunate that Edwards labeled all his adversaries "Arminianists." The problem of freedom of choice, beginning with Plato and continuing long past Edwards himself, can hardly be localized in the theology of James Arminius. Heathen and Christian thinkers have come to grips with the question of how God can be supreme and man still remain free. The issue resolves itself into a choice between whether God is supremely good or supremely great. Those who view God as supremely good accept a greater measure of freedom in man. Edwards viewed God as supremely great and insisted that every action is conditioned on some previous action and all action is ultimately referred back to God.

If this were the only volume of Edwards' works, it would be sufficient to proclaim it an excellent achievement and let it rest. Since there are more to follow, this reviewer questions the merit of publishing the writings of Jonathan Edwards without such editing as to make them conform to modern styling. The editorial policy for this volume at least is to "let Edwards speak for himself." The result for the reader is painful plodding. In a work as controversial as this, one suffers from brain fag trying to follow Edwards as he reduces to absurdity the arguments of his adversaries. His tactic seems to be "If you can't convince 'em, confuse 'em," and he succeeds all too well in doing the same to his reader.

It is doubtful if many modern readers will take the time to follow Edwards in his endless repetitions. With the splendid style demonstrated by Dr. Ramsey in the Introduction, one feels that he could have made Edwards very readable if he had eliminated some of the repetitions and given a little more direction to Edwards' thought. It is the stated purpose of the editors not to make such changes, but the result may be that Edwards will be sought out by students of English as it was written during the pre-Revolution period but not by those who may wish to profit by Edwards' powers of analysis.

It would be unfortunate for serious readers of our day if the next projected work of Edwards were not presented in modern form. As stated in the prospectus, "A Treatise on Religious Affections" is scheduled for appearance in the not-too-distant future.

This reviewer confesses to a deep interest in and a supreme appreciation of this excellent work by Edwards. It is the keenest analysis of genuine Christianity of which I am aware. It deserves a hearing in this day when the counterfeit has almost forced the genuine out of circulation. But published as Edwards wrote, it will attract a few readers beyond those whose specific study makes it necessary for them to consult it as a work of reference. In the attractive binding and beautiful type of which *Freedom of the Will* is a sample, it could be the means of enlightening thousands to the merits of a man who to many is known only as the one who preached a sermon on "Sinners in the Hands of an Angry God."—T. E. THOMPSON.



Order your books from either house

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets, Harrisburg, Pa.

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue, Chicago 3, Ill.

These My People, by Lillian Dickson. Zondervan Publishing House, Grand Rapids, Mich. 121 pages, $2.00.

There must be few who are interested in world missions who have not heard of Lillian Dickson, a small woman with incredible energy and overflowing Christian love. She has written of the tribes of Formosa—how the gospel was preached despite Japanese terror during the war, how the influx of Chinese has dislocated the tribesmen's way of life and brought hunger and disease, so that 60 to 80 per cent in some villages have tuberculosis.

Lillian Dickson fearlessly waded swift rivers, walked to the villages farthest in the mountains, faced drunken chiefs, ministered to sick bodies and everywhere sang and taught the gospel, even when it meant meetings lasted till after midnight and tribal prayer meetings began at four in the morning. This missionary believes that with God all things are possible.—HELEN SIGRIST.

"Amazing Grace!" by Donald E. Demaray. Light and Life Press, Winona Lake, Ind. 110 pages, $2.00.

John Newton was a roistering adventurer and slave trader who, once converted, became a great preacher through whom blessing came to both Calvinists and Arminians of eighteenth century England, and who wrote hymns that bless us still. This biography makes numerous quotations from Newton's diary and other writings, and from the works of his friend, the poet William Cowper, and other contemporaries. As so often happens, Newton loved much because he knew how much he had been forgiven.—HELEN SIGRIST.

Books in Brief

Land Beyond the Nile, by Malcolm Forsberg. Harper & Brothers, New York, N. Y. 232 pages, $3.95.

Over twenty years of missionary work in Ethiopia and the Sudan are compressed into this book—personal joys and problems, the complicated rituals and customs of the tribesmen, two wars, translation difficulties, the uneven spiritual growth of new converts, and much else. It is a good missionary book.

DAVID R. ENLOW, Editor

AT HOME

Campus Crusade acquires training center: Keswick Bible Conference Grounds, on Lake Minnetonka, near Mound, Minn., have been acquired by the Campus Crusade for Christ as a year-round training center. Some 150 students who attended a three-week Crusade institute were to be assigned to college and university campuses around the world to conduct student Christian gatherings.

●

Presbyterian youth groups unite: The youth groups of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America merged at a meeting in Monmouth, Ill., into a single organization. It will be known as the National Youth Council of the United Presbyterian Church in the U. S. A.

●

CBMCI to convene in Philadelphia: The twenty-first annual convention of Christian Business Men's Committee International will be held October 15-19 in Philadelphia. Theme for the convention will be "Reaching Forth," based on Philippians 3:13.

ABROAD

Evangelicals revive broadcasting in Colombia: Missionaries Lorentz Emery and Robert Savage were granted permission last month to present two radio programs in Girardot, Colombia, after being silenced for five years. Thousands of people are believed to have heard the broadcast, it was reported by *Senda,* evangelical news service originating in San José, Costa Rica.

●

Danish Methodism celebrates centennial: Marking its 100th anniversary, the Methodist Church of Denmark held a series of festival services in its oldest sanctuary, the Jerusalem Church in Copenhagen.

●

Reports Protestant gains in Brazil: Protestantism is growing in Brazil—up more than 200,000 members during the past five years—Dr. Walter E. Bock, field director of evangelism for the United Lutheran Church in America, said on his return from a two-month tour in that country. Lutherans, the largest Protestant group in Latin America, now exceed 500,000 in Brazil, he said.

●

Germany honors Lutheran theologian: Dr. Hans Asmussen, a leading German Lutheran theologian of Kiel, has been awarded the Great Service Cross of the Order of Merit by President Theodor Heuss of West Germany. The honor was bestowed upon the churchman for his leadership in the resistance of the Evangelical Church in Germany (EKID) to the Nazi regime and for his part in the rehabilitation of the church after World War II.

●

Church of the Brethren marks founding: Special six-day ceremonies at Kassel, Schwarzenau and Berleburg, Germany, marked the 250th anniversary of the Church of the Brethren.

PEOPLE

Israeli clerk wins World Bible Contest: A partially paralyzed clerk in the Jerusalem Institute for the Blind won the first International Bible Quiz at Hebrew University. Garnering forty-two points, Amos Khaham, whose family name means "The Wise Man," defeated national winners of fourteen other countries. Earlier he had been named Israel's Bible champion.

●

Greek Red Cross honors mission leader: Nicholas G. Lambrides, of New York, president of the American Mission to Greeks, Inc., and member of the C. & M. A., was awarded the Gold Cross, the highest distinction of the Greek Red Cross, in a ceremony at Athens. The decoration was given in recognition of the "outstanding services" rendered to needy children in Greece.

●

New head for Missionary Church Association: Rev. Tillman Habegger was elected as the fourth president of the Missionary Church Association at its biennial conference held at Beulah Beach, Ohio, in August. He succeeds Rev. Jared F. Gerig, who resigned to assume the presidency of the Fort Wayne Bible College. Taking Mr. Habegger's place as Home Secretary is Rev. Clarence Gerig, of Phoenix, Ariz. The MCA supports thirteen missionaries and their children under the C. & M. A.

●

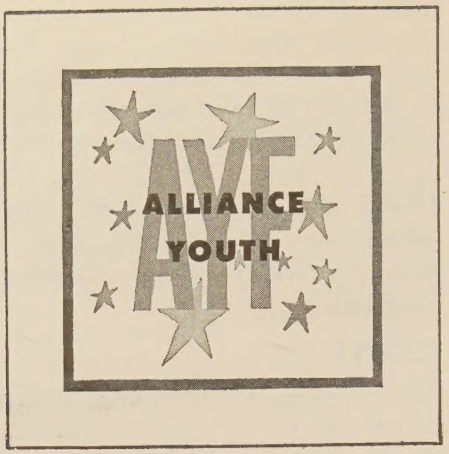
Bishop who baptized Chiang Kai-Shek dies: Methodist Bishop Z. T. Kaung, of Peiping, the man who baptized Generalissimo Chiang Kai-Shek, died in Shanghai at the age of seventy-two after a long illness, it was reported at Washington, D. C.

PEOPLE SAY

Canon Green gloomy about church's future: Canon Bryan Green, English evangelist, predicted in Sydney, Australia, that the next forty to fifty years will be of "almost unrelieved blackness" for the Christian church. "I really feel we are going to move into a dark age for civilization. The only real light for Christians is faith in the second coming of Christ."

●

Dr. T. A. Kantonen, professor at Hamma Divinity School, Springfield, Ohio: "If preaching is to have authentic Christian content, it must be constantly related to vital Christology, that is, to the incarnate, the crucified, risen, ascended and returning Christ."



WELDON B. BLACKFORD, Editor

Thine

By FRANCES RIDLEY HAVERGAL

"I am thine . . . I have sought thy precepts" (Psa. 119:94).

This is a wonderful stone for the sling of faith. It will slay any Goliath of temptation, if we only sling it out boldly and determinately at him.

When self tempts us (and we know how often that is), let it be met with "not your own" (1 Cor. 6:19), and then look straight away to Jesus with "I am *thine*."

If the world tries some lure, old or new, remember the words of the Lord Jesus, how He said "If ye were of the world, the world would love his own: . . . but I have chosen you out of the world" (John 15: 19); and lest the world should claim us as "his own," look away to Jesus and say, "I am thine."

Is it sin, subtle and strong and secret, that claims our obedience? Acknowledge that "ye *were* the servants of sin"; but now, "being . . . made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18) and conquer with the faith shout, "I am thine."

Is it a terrible hand-to-hand fight, with Satan himself making a desperate effort to reassert his old power? Tell the prince of this world that he hath *nothing* in Jesus (John 14: 30), and that you are in "him that is true" (1 John 5:20), a member of His Body, His very own; and see if Satan is not forced to flee at the sound of your confident "I am His!"

But after all, "I am thine" is only an echo, varying in clearness according to faith's atmosphere and our nearness to the original voice. Yes, it is only the echo of "Thou art mine" (Isa. 43:1), falling in its mighty music on the responsive, because Spirit-prepared, heart. This note of heavenly music never originated with any earthly rock. It is only when God sends forth the Spirit of His Son in our hearts that we cry, "Abba, Father" (Rom. 8:15). It was when the anointed but not yet openly crowned king had gone out to meet Amasai, and the Spirit came upon him, that he said, "Thine are we, David." Therefore, do not overlook the Voice, in the gladness of the echo. Listen, and you will hear it falling from the mysterious heights of high-priestly intercession: "They are thine. And all mine are thine, and thine are mine" (John 17:9, 10).

This is no vague and general belonging to Christ, but full of specific realities of relationship. "I am thine" means, "Truly I am thy servant (Psa. 116:16). I am one of Thy 'dear children' (Eph. 5:1). I am Thy chosen soldier (2 Tim. 2:4). I am Thy ransomed one (Isa. 35:10). I am Thy 'own sheep.' I am Thy witness. I am Thy friend (John 15: 14)." And all these are but *amens* to His own condescending declarations. He says we are all these, and we have only to say, "Yes, Lord, so I am." Why should we ever contradict Him?

The more we by faith and experience realize that we are His own in life and death, the more willing we shall be that He should do what He will with His own, and the more sure we shall be that He will do the very best with it, and make the very most of it. May we increasingly find the strength and rest of this our God-given claim upon God. "I am thine, save me" (Psa. 119:94).

And "he will save, he will rejoice over thee with joy; he will rest in his love" (Zeph. 3:17).

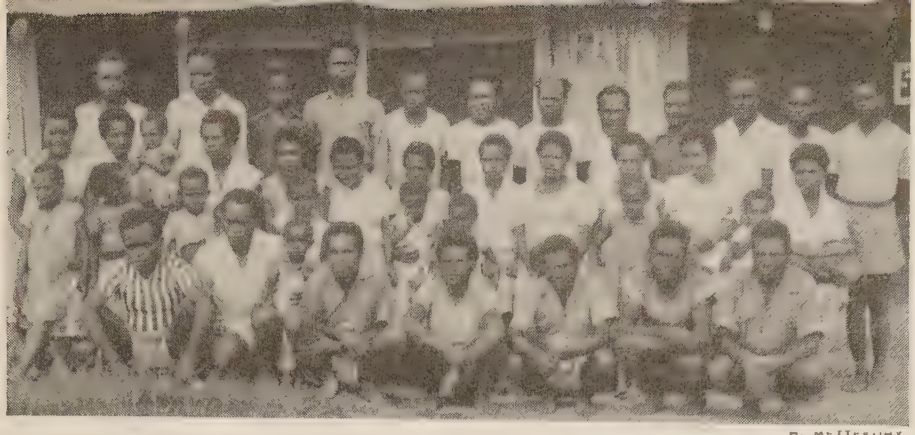
An AYFer Takes Her Stand

The youth page of the last issue of THE ALLIANCE WITNESS *carried excerpts from an essay written by Nancy Hardesty on the subject "Why I Don't Dance." AYFers might be interested in the results of this essay and Nancy's stand for the Lord. Here is her letter telling what happened:*

"In reply to your question concerning my teacher's reaction, it was unfavorable to say the least. The policy of our school has always been that if students present a letter of excuse signed by their minister, they are excused from dancing class and are given an R for religion on their report card. Although our pastor gladly gave me the letter, my gym instructor insisted that I write an essay by which she would determine my grade for the estimate. This essay was to state exactly why, according to my religious belief, I did not dance.

"At the same time that I was working on this essay, I was also writing for a National English Teachers Association Award, having been chosen one of the top three writers in our school. Notification of my winning post and county honors in an essay contest sponsored by the American Legion arrived the same week. I write this not to brag, but to show you that God has given me a little talent along this line and I do not believe that the teacher graded my essay on its literary merits or failures.

"When my teacher returned my essay, she said if I meant it literally she was offended by it. Although I tried to explain how God looks on sin and how only Christ's blood can cleanse us from it, she still refused to recognize the sin in dancing. She graded my essay with a 3 (C-) and on the outside she wrote, 'I doubt that a 3 is low enough for a student of your abilities.' Because I have always been a straight '1' or 'A' student, this came as quite a shock, but God's will is best and maybe she will be won to Him through this witness."



The Kapauku Bible school students, Wissel Lakes, New Guinea. In addition to the graduates, two couples and three single men from this group will be assigned to Christian work

Intimate Glimpses of Kapauku Graduates

By REV. WALTER M. POST

With realistic candor Mr. Post introduces to us the Kapauku workers who recently completed their course at the Bible school in Enarotali. His love for these men is evident and he would have us share his yearning over them. Their weaknesses are not an occasion for disparaging them, but are here described to impress us with the urgency of travailing in prayer to God for them.

RECENTLY two events were celebrated at the Wissel Lakes—events which are not only related to each other but which are significant for the Kapaukus and for the work of the Lord here. One was the first graduation exercises of our Kapauku Bible School in April. Another was the special celebration held by the government on May 30, commemorating the twentieth anniversary of the establishment of the government post here.

At an anniversary we make comparisons between "then" and "now." Thinking of the Kapaukus in relation to such a comparison, we wonder if any people anywhere ever made a greater transition in such a short space of time. In the brief span of twenty years they came from the Stone Age to the machine age, a change that for most people required centuries and even millenniums. When that first plane accidentally flew over the Lakes in 1936, filling the hearts of the Kapaukus with terror and making them in their fright throw pigs into the lake as peace offerings to the evil spirits, they little realized what an abrupt and unceremonious introduction of modern civilization it was. Here they had lived for centuries without any knowledge of an outside world. Here they raised their sweet potatoes, kept their few pigs, fought their wars, practiced their polygamy and worshiped their fetishes, knowing only the law of the jungle.

Now things are changing. Schools, churches, clothes, better-looking houses, roads and other marks of civilization are more and more in evidence. Although we do not have to go far from our central station to find people still living in their primitive condition, yet from all directions we are now having urgent requests for teachers and workers. Especially since the Obano uprising (ALLIANCE WEEKLY, December 5, 1956) the attitude of the Kapaukus toward the innovations of civilization has changed. While this may not yet mean that we are having a religious awakening, it does mean we are having an unprecedented opportunity to preach the gospel and to reach villages and areas that were formerly closed to us.

Upon the five men who have completed their course in the Bible school at Enarotali rests a great responsibility. They will set precedents that will be followed by the church as it expands in the heart of New Guinea. It is important that you become acquainted with them.

Let me first present Elisa Gobuy. As early as 1940 Elisa attended our school at Uwamini, which was in charge of an Indonesian worker, Brother Paksoal. We remember him as a boy eight or nine years old, reciting the story of creation in the church one Sunday morning. Elisa has never been either a bright or a diligent student. Study is difficult for him. But he is faithful and has such a heart of love for his people that he endears himself to them wherever he goes.

When he was sent to Uwamini in practical work, both the school and church were crowded. Later he and his wife and baby joined the initial party to enter the Baliem Valley in 1954. There they shared hardships and dangers with our missionaries. Their faith has been tested many times and they have learned from experience how the Lord can deliver His own. It is their own desire to be returned to the Baliem. Elisa said, "In those early days, not knowing the language and because of the hostility of the people, we could not do much preaching. Now I want to go back to the Danis and win them for Jesus." Elisa's wife, Ruth, an exceptionally bright girl, is a faithful, capable helpmeet. They have two children and are awaiting the third.

Thomas Ady was formerly a pupil in a Roman Catholic school. Endowed with a strong will, an eye for business, boldness and the ability to talk, Thomas was more or less a leader among the Kapaukus. He is

an energetic worker, and while manning one of the outstations on Lake Tigi seemed to be doing well. However, his business bent led him at times to leave his flock for short periods to carry on business. He also had considerable difficulty in overcoming the common Kapauku custom of beating his wife, although many of the students insisted she was hard to live with and deserved the beatings. They have now made encouraging progress in getting along together. Thomas is now working at a village which was allied with the Obano people during the uprising. He is having a good hearing, and both school and church are well attended. He receives very little help from the Mission. We feel that he is a good man for that place, but he needs much prayer.

Matius Tebuy is the son and grandson of "influential men," so he certainly would have been one too. He is steady, calm, diligent, humble, has good judgment, and is the brightest of the graduates. It was his grandfather who came to us in 1940, offering us a very large pig to induce us to give them a teacher. Matius gave his heart to the Lord out on the lake in a storm one day. In his extremity, despairing of life, he came to trust the Lord. Later he was enrolled in an inquirer's class and was baptized. His wife, Anike, while attending our grammar school, was to be given by her relatives to become the third wife of an unbeliever, but she was rescued by our missionaries.

During their period of practical training they did commendable work in the villages of Okago and Keetok and by the time they returned to school some twenty people were baptized. Anike is a very good student and is able to give her husband valuable help. Matius and Anike are now working with our brethren in the Baliem Valley.

Another one to attend our grammar school in prewar days was Seth Yeamo. Seth is quiet, peace-loving, steady, faithful, and usually good-natured. Though only an average student, he is a fine worker and well liked by the Kapaukus. Because of his "traveling [bald] forehead," as the Kapaukus express it, he looks older than he really is. (Baldness is quite common among the Kapaukus because all their loads are suspended from their heads.)

Seth was the first one of our students to reveal an eye for beauty. One day we found him planting flowers around the dormitory. At Muyemuka, where he took practical training, there were 150 in attendance at his church services and a school of about 60 pupils. Although his wife is not a very good student, she has a lovely character and, we feel sure, will be a real help to him in the work. Like Thomas Ady, Seth has now at his own request gone to a village that was formerly hostile and was strongly allied to the Obano people in their uprising against the government.

Bernardus Pigomy is the only one of his family that is a Christian, yet he has made a clean break to follow the Lord. In prewar days we had a Dyak worker in his village and Bernardus was one of the schoolboys. He is a good student but gets his lessons by faithful, steady plodding. After marrying Martha Mote, one of our brighter grammar school girls, he went to a new area five days' distant for his practical work. He and Martha were used of the Lord and had some remarkable answers to prayer. The church now has more than sixty members and is one of the better, healthier churches. The Kapaukus there built not only a church but also a house for the worker, something which is not customary among these people. Bernardus will minister to the church at Dagoto.

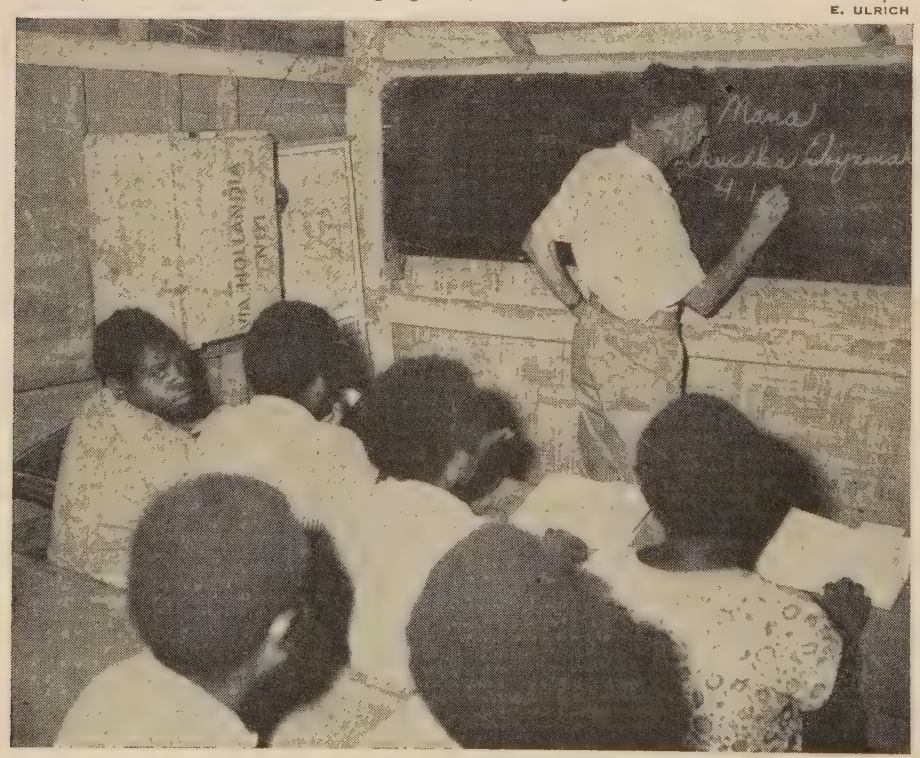
We ask that you put these young men, their wives and families on your prayer list. While on the whole they have been reasonably good students and workers, we covet a much deeper work of grace for each one of them. They need a deeper love for souls and a real love for God's Word; they must know how to pray. In short, they need to be filled with the Spirit. We long to see them "stand perfect . . . in all the will of God."

We are on the threshold of a great open door, an opportunity to preach the gospel such as we have not yet had. We are literally flooded with requests from delegations of Kapaukus for workers. Sometimes they come from long distances and hang around for days, waiting for a satisfactory answer to their request. Others try to influence the students to go to their village when they are ready to go out into practical work. While some come with ulterior

(Continued on page 19)

Rev. Walter Post and Kapauku students in the Bible school at Wissel Lakes. Before lessons could be prepared the missionaries had to reduce the language to writing and teach the Kapaukus to read their own language. Of necessity the texts have been made simple.

E. ULRICH



India–Marathi

With praise to the Lord we relay the recent testimony of Rev. R. P. Chavan: "I was quite sick, tired and exhausted for two months, but the Lord touched me and healed me. He is our Healer." Mr. Chavan asked prayer for the General Assembly that is to be held in October in the Marathi area and for the fall revival meetings to be held at Akola the week of October 5.

India–Gujarat

Our missionaries ask prayer that they may be constant in prayer, regular in Bible study, obedient in the Spirit, always living as witnesses unto the Lord, and that they may have His wisdom and love for all contacts. . . . Praise God that a two-story shop has been rented for the bookstore in Ahmedabad. Pray now for divine guidance as the missionaries determine what additional uses can be made of this building.

French West Africa

Rev. and Mrs. D. G. Crooks request prayer as follows: "Since our return to Africa last year we have noticed great changes in governmental policy. More and more authority is being put into the hands of African 'delegates' and it is largely these who can approve or reject the opening of a Christian mission station in the Black Bobo tribe. Since almost all of these delegates are Mohammedan and thus anti-Christian, we can foresee great difficulty. Will you stand with us in this hour and pray that in spite of all opposition this permit may be obtained so that the building of the station may be started, and the gospel go forward among these people."

Gabon

Recently three missionaries made a survey of the Franceville area. Because of the diversity of languages—thirteen in all—it is difficult to find a place where a work can be started. There is a manganese mine that is hiring a large African population, and it is felt it would perhaps be wise to locate in that vicinity. Pray that the Executive Committee will be given wisdom in choosing a proper site.

Viet Nam

Three more pastors are entering the army as chaplains (see June 18 issue). This represents a new and large area of service for the church. Services already have proved very effective. Pray much for this ministry. Pray, too, for the national churches who have lost their pastors to this new ministry, that God will supply them with new and anointed preachers and teachers and leaders. . . . In a village just north of Quang Tri (see January 29 issue) eleven people came to the Lord in June. Recently nine more people were saved. Pray that this group will be firmly established in the Lord. In a number of places the people are asking for

the missionaries to bring them the Word of Life. . . . The Cantho church in South Viet Nam is opening three new branches in nearby towns and villages (see February 26 issue). Pray for victory in these endeavors.

Tribes of Viet Nam

Pray for the Bible schools that continue in session at Banméthuot and Dalat (see May 21 issue).

Thailand

Pray for rain! The heavy rains of the monsoon are long past due in many sections of northeast Thailand. This condition brings sickness and poverty and also crime. Many of the Christians are suffering from the crop failure of last year. If their crops are ruined again this year, it will mean grave hardships. . . . Nai Ruen, former headman of a large village four miles from the capital of Loey Province, became interested in the gospel through the radio broadcast he heard in the village temple. He wrote to the missionaries. Two lengthy visits have indicated his increasing interest. He has begun the correspondence course based on the Gospel of John. Pray that he will soon turn to Christ for salvation.

Ecuador

God has been richly blessing the jungle work. In Dos Ríos, a Quichua station, over 500 Indians attended the annual conference. The Spirit of God worked in many hearts; at least fifty professed Christ as their Saviour, six of them witch doctors. Pray that the Holy Spirit will continue to work in their hearts, and that they will be grounded in the Word. In Chupientsa, a Jivaro station, a lovely new chapel was dedicated to the Lord on June 22. Around 150 persons have been attending the services there. In Pano, Dos Ríos and Chupientsa our schools have received a rating of "excellent." . . . The pastor of the Dos Ríos church, Francisco Andi, is in much need of prayer for his health. Three years ago he was wonderfully healed of tuberculosis. Recently he has had a very heavy cold, and the doctor has advised him to leave the jungle again. Do pray that his recovery may be speedy and complete so that he may return to shepherd this flock. . . . Rev. Paul Alford has jaundice. Pray that God will quickly restore his health so that he may be able to reach towns in the northern Manabi area.

Peru

During the recent preachers' retreat in Huanuco, much discussion took place relative to the need for a scripturally self-supporting church. Pray that God will give these workers the necessary faith, and the churches a sense of responsibility, so that before long the churches in Peru will be entirely self-supporting. . . . Rev. Merle Sluyter and Rev. Fred Kowalchuk will be making an exploratory trip into several of the jungle tribes with the aim of investigating the possibility of work among them. Pray that God will lead them and protect them as they make this prolonged trip into the jungle.

China–Hong Kong

Praise God that the Alliance Workers Conference has established a Chinese Missionary Society. The committee is composed of Rev. Philip Teng, chairman; Rev. Andrew Hsieh, Rev. Joseph Yao, Miss V. Tze and Mr. Andrew Liang. Pray that the Spirit will appoint the candidate to be sent forth, and for funds to meet this need. There is a great need for Chinese missionaries to minister to the millions of Chinese who live in Southeast Asia. Pray that this responsibility will be felt by the Chinese Christians.

Japan

Praise God that through the ministry of Rev. F. J. Huegel, a missionary to Mexico and author of *Bone of My Bone*, God gave a wonderful missionary conference. The speaker's messages, centered on the theme of our identification with Christ in His death and resurrection, brought spiritual refreshing and a new grasp of the fact of our exalted position in Christ. In this manner the Lord prepared hearts for each business session, and the missionaries were enabled to find solutions to difficult problems. . . . Pray for the annual meeting of pastors and missionaries at the end of October. Certain problems vital to joint labors in the field of evangelism and literature and to attitudes toward idolatry and heathen customs should be fully discussed. May all be brought to unity of purpose and mind in these things. Remember especially those who have the responsibility for planning this fellowship.

Philippine Islands

Plagues of locusts and destructive beetles in several sections of the field are following a seven-month drought. Believers are being called upon to endure much suffering for lack of food. Pray that their faith will not fail. Pray that the pastors who are suffering with them might encourage themselves in the Lord and in turn be an encouragement to the believers.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Mr. and Mrs. David W. Arnold and son, John; *Rev. and Mrs. Howard D. Bowers* and son, Danny; the *Misses Nureda M. Carter, Betty J. Kiefer, Grace E. Nelson* and *Carolyn M. Wright; Rev. and Mrs. Milton A. Pierce* and daughters, Cheryl and Deborah, sailed from New York August 22 for France where they will be engaged in language study for the next year. All are under appointment to French West Africa with the exception of the Misses Kiefer and Nelson, who will be going to the Gabon.

Mr. Arnold is the son of Rev. and Mrs. Walter W. Arnold in the Ivory Coast, French West Africa. He is a graduate of Wheaton College and St. Paul Bible College. Mrs. Arnold also graduated from St. Paul Bible College.

Mr. and Mrs. Bowers are graduates of Nyack Missionary College. They have served the Locust Valley Chapel of the C. & M. A. in Coopersburg, Pa., for two years.

Miss Carter is from Hawley, Minn., and is a graduate of St. Paul Bible College and North Dakota State Teachers College, Minot, N. D.

Miss Kiefer, a graduate of Nyack Missionary College, is from New Knoxville, Ohio. Miss Nelson, from Seattle, Wash., is returning to the Gabon.

Mr. and Mrs. M. A. Pierce and family
French West Africa

Mr. and Mrs. Pierce served in Rutland, Vt., for the past two years. Both are graduates of Nyack Missionary College, and Mr. Pierce also graduated from Houghton College. Mrs. Pierce is the daughter of Rev. and Mrs. H. L. Kennedy, of French West Africa.

Miss Wright is from Saegerstown, Pa. She graduated from Nyack Missionary College and the State Teachers College, Edinboro, Pa.

Rev. and Mrs. Harvey A. Town and sons, Stephen and Terry, left August 23 for their first term in Japan. They are graduates of the Canadian Bible College, Regina, Sask., and served in Barrhead, Alta., for two years.

Mr. and Mrs. William R. Lemon and son, Daniel, and *Mr. and Mrs. John N. Shannon* and son, Daniel, left on August 30 for Costa Rica where they will engage in language study before going to Latin America.

Mr. and Mrs. Lemon, appointed to Ecuador, are both graduates of Nyack Missionary College. Mr. Lemon is is from Stockton, Calif. Mrs. Lemon comes from Miami, Fla.

Mr. and Mrs. Shannon will go to Argentina after study. They are from Hamilton, Ont. Mr. Shannon graduated from Nyack Missionary College and Mrs. Shannon graduated from Toronto Bible Institute and Hamilton Teachers' College.

On August 25 *Rev. and Mrs. S. G. Barnes* returned to Argentina for their seventh term of service.

Mr. and Mrs. A. D. Gardner sailed from New York August 29, returning to French West Africa.

Rev. and Mrs. Harry W. Post and son, William, sailed from New York August 31, returning to Indonesia for their fourth term. Their children, Mary Jean, Constance and Gordon, are remaining in the homeland to complete their education.

On Furlough

Rev. and Mrs. H. E. Lang arrived September 7 from the Philippines.

Mr. and Mrs. John M. Shannon and son
Argentina

The New Generation

To *Rev. and Mrs. David Tjart,* Sudbury, Ont., a son, David Andrew, on July 24.

To *Rev. and Mrs. Charles C. Olenhouse,* Downsville, N. Y., a daughter, Linda Charlotte, on July 27.

To *Rev. and Mrs. O. R. Gunther,* Laos, a daughter, Cynthia Kay, on August 12.

Successful Campaign Held

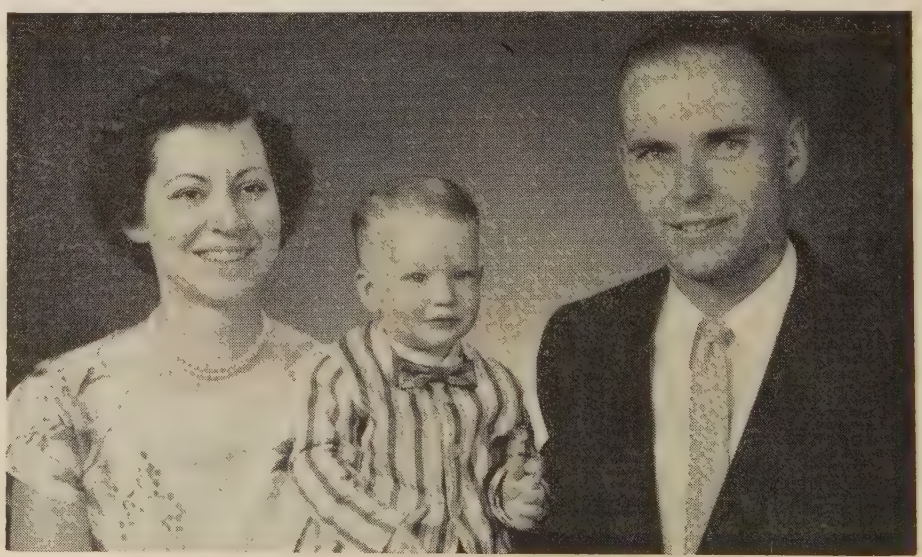
The new C. & M. A. church at Vernon, B.C., Canada, enjoyed a season of refreshing during a recent campaign held with Rev. William Sibley, evangelist. The pastor, Rev. T. E. Colley, writes that several persons accepted Jesus Christ, including the parents of a large family contacted through the Sunday school, and several young people.

Many Seek God During Meetings

Rev. Melvin Shareski, pastor of the Alliance Chapel at Brandon, Man., reports that during recent meetings held by Rev. Roland M. Gray, Sr., more than thirty persons sought God at the altar for salvation, the filling of the Holy Spirit and healing.

(Continued on page 19)

Mr. and Mrs. W. R. Lemon and son, Ecuador



Rev. and Mrs. H. W. Post and family, Indonesia

Mr. and Mrs. A. D. Gardner
French West Africa

Carolyn Wright

Nureda Carter
French West Africa

Letters

What Kind of Methods?

When I read the back cover of the WITNESS (August 13), I noted the phrase: "Employing the direct methods with which they are familiar in business . . ." (paragraph 3). Could it be that we are losing familiarity with the methods of the Apostolic Church? Surely the two methods are not compatible any more than are the flesh and the Spirit.

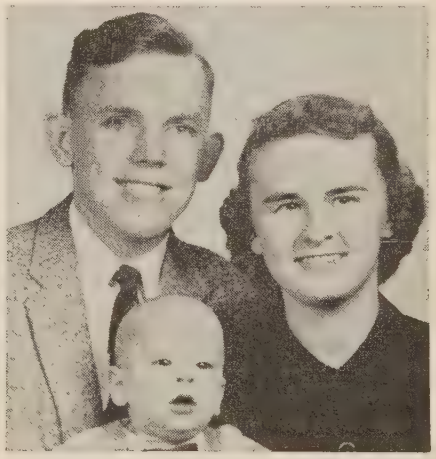
However, if blame is to be cast, I fear that we must cast it upon ourselves. For if worldly methods are creeping in to take hold of our program, it can only be the result of deterioration of heavenly fervor within our fellowship. This is a broad topic for discussion, but I am confident that no man with holy power has ever

(Continued on page 19)

Rev. and Mrs. S. G. Barnes
Argentina

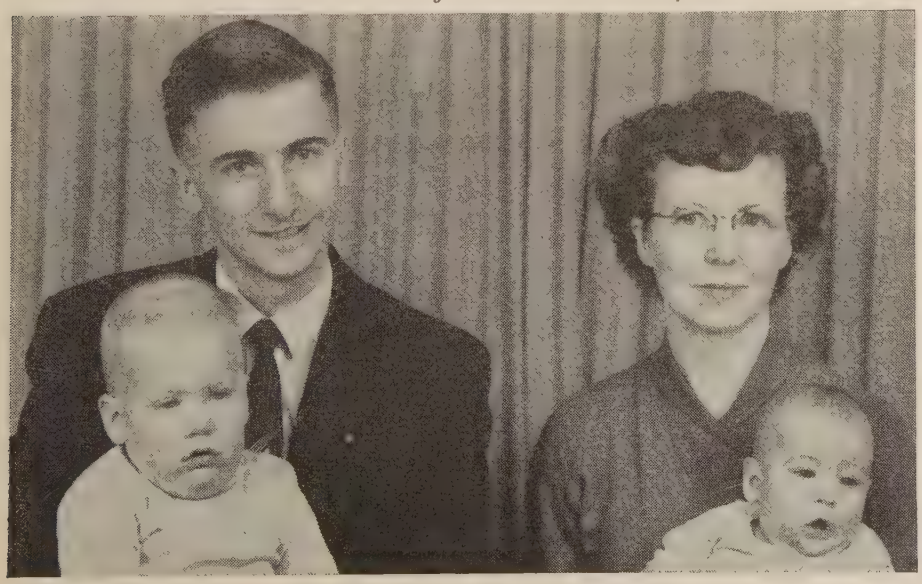
Grace E. Nelson
Gabon

Betty J. Kiefer
Gabon

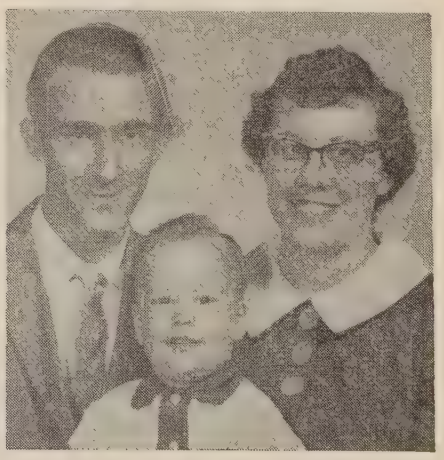


Mr. and Mrs. David W. Arnold and son
French West Africa

Rev. and Mrs. Harvey A. Town and sons, Japan



Rev. and Mrs. H. D. Bowers and son
French West Africa



Sunday

MATTHEW 21:18-46 (verse 19).

This tells us of One that had power to consume and destroy the things which we are unable to cast out of our lives. There are fig trees of sinful habit and physical disease which our human strength cannot throw off alone. Oh! how glad we are sometimes to have a God who is a "consuming fire" and from whose presence Satan, sin and sickness flee away.—A. B. SIMPSON.

Monday

MATTHEW 3 (verse 11).

Many men have high aspirations, but not the right motive. A man desires the baptism with the Holy Ghost simply that he may be a greater preacher or a greater personal worker, or that he may become renowned as a Christian. One of the subtlest errors that Satan leads us into is that where we are longing and crying for this most solemn of all gifts that we may be greater preachers or that our church may be built up. The desire must not be for any glory that comes to me or my church, but because God is dishonored by my lack of power.—R. A. TORREY.

Tuesday

HEBREWS 13 (verse 14).

Build your nest upon no trees here; for ye see God hath sold the forest to death; and every tree whereupon we would rest is ready to be cut down, to the end we may fly and mount up, and build upon the Rock, and dwell in the holes of the Rock. What ye love besides Jesus, your Husband, is an adulterous love.—SAMUEL RUTHERFORD.

Wednesday

MATTHEW 5:1-30 (verse 14).

A lamp once hung in an ancient town
At the corner of a street,
Where the wind was keen and the way was dark,
And the rain would often beat;
And all night long its light would shine
To guide the traveler's feet.

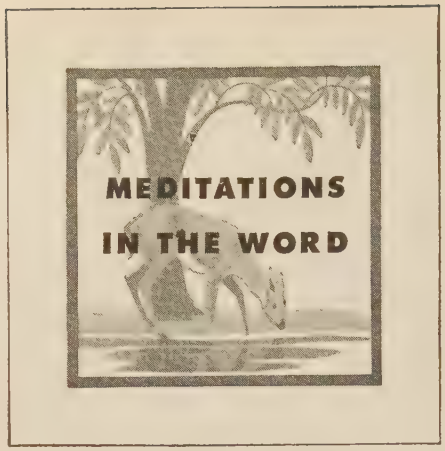
The lamp is a text for young and old
Who seek in a world of pride
To shine for their Lord and to show Him forth,
And never their light to hide;
You are the lantern, a thing of naught,
But Christ is the light inside.

—UNKNOWN.

Thursday

GENESIS 20:11-18 (verse 13).

When Abraham departed from Ur of Chaldees he left his home, friends, business and all else behind. However, there was one thing he failed to part with, i.e., his fears concerning his wife's beauty and its probable involvements. Instead of yielding her and her feminine attractions to God, he made seemingly expedient provision for them. But it only led them both into trouble. After all expediency might be spelled u-n-b-e-l-i-e-f. True faith in an Almighty God does not need to resort to expediency.—PAMEH.



Edited by EDITH M. BEYERLE

Friday

PSALM 119:153-176 (verse 165).

They see that from Me, the sovereign Ruler of the world, who governeth all things with infinite wisdom, order and love, nothing but good can spring; and that I can take care of them and their affairs far better and more successfully than they could of themselves. . . . And this is to believe, . . . even in the midst of tribulations and difficulties, that it is I who sweetly dispose all things, and that whatever happens springs from the inexhaustible fountain of My goodness.—ST. CATHERINE OF SIENA.

Saturday

DANIEL 1 (verse 8).

"Daniel purposed in his heart." That's the trouble with a great many people: they purpose to do right, but they only purpose in their heads, and that doesn't amount to much. If you are going to be Christians, you must purpose to serve God away down in your hearts. "With the heart man believeth . . ."—D. L. MOODY.

Sunday

MATTHEW 22:1-22 (verse 11).

These garments were provided by the host and loaned for the occasion to the guests who passed into a dressing room near the vestibule and were robed for the feast. It is a beautiful picture of the provision Christ has made for the sanctification as well as the salvation of sinners. Let us not think that because His mercy is so free we can appear before Him clad in our self-righteousness.—A. B. SIMPSON.

Monday

JEREMIAH 17:1-18 (verse 9).

Today we need a renewal of spiritual fellowship in our churches. But such fellowship demands utter sincerity and reality. Some years ago when the Swedish evangelist Frank Mangs was leading a group of young people toward a richer Christian experience he said, "Tonight we will testify about one thing only: What is there in my life that prevents me from being the Christian I ought to be." Those who share in such a realism of spirit and purpose inevitably find a closer friendship with God.—SELECTED.

Tuesday

PSALM 39 (verse 12).

A *stranger* is one that is not a native and a denizen of the place though he liveth there, and in opposition to the natives he is called a stranger. . . . But a *sojourner* is one that intendeth not to settle, but only passeth through a place, and is in motion traveling homeward. So the children of God in relation to a country of their own in another place, namely heaven; they are denizens there, but strangers in the world.—THOMAS MANTON.

Wednesday

ROMANS 12:1-9 (verse 1).

Fully surrendered, Lord, I would be,
Fully surrendered, dear Lord, to Thee;
All on the altar laid,
Surrender fully made,
Thou hast my ransom paid,
I yield to Thee.

Fully surrendered—life, time and all,
All Thou hast given me held at Thy call.
Speak but the word to me,
Gladly I'll follow Thee,
Now and eternally
Obey my Lord.

—A. C. SNEAD.

Thursday

GENESIS 21:1-14 (verse 6).

The divine record gives us two instances in which Sarah laughed. The first (Gen. 18:12) was the laugh of skepticism and God had nothing to do with it except to reprove. The second is found in the words of our text. God, the miracle-working One, made Sarah to laugh this time, and it was so genuine and heartfelt that Sarah was sure it would be catching and others would laugh with her. This time it was a holy laugh, such as Abraham's (Gen. 17:17). Manifest blessing is always catching!—PAMEH.

Friday

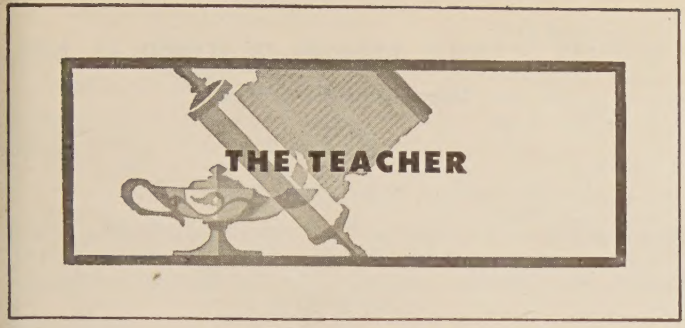
PHILIPPIANS 4:1-9 (verse 7).

How is it that believers so often fail to enjoy this promised blessing? Is it not that we fail to be anxious for *nothing* and to bring *everything* by prayer and supplication with thanksgiving before God? We may bring nine difficulties out of ten to Him and try to manage the tenth ourselves, and that one little difficulty, like a small leak that runs the vessel dry, is fatal to the whole. Like a small breach in a city wall, it gives entrance to the power of the foe.—J. HUDSON TAYLOR.

Saturday

ROMANS 8:1-8 (verse 6).

We should endeavor and labor for a calmer spirit, that we may the better serve God in praying to Him and praising Him; and serve one another in love; . . . that we may make our passage to heaven more easy and cheerful, without drooping and hanging the wing. So much as we are quiet and cheerful upon good ground, so much we live and are, as it were, in heaven.—R. SIBBS.



By DON J. KENYON

SUNDAY SCHOOL LESSON—OCTOBER 5, 1958

Introducing the Gospel

Luke 1:1-4; 3:1-6

DEVOTIONAL READING—Galatians 4:4-7

GOLDEN TEXT—"*When the fulness of the time was come, God sent forth his Son.*"—GALATIANS 4:4.

BACKGROUND AND LESSON ORIENTATION

Paul's designation of Luke as the "beloved physician" indicates that he was a professional man. This sets him off from the other evangelists who seem to have been from a nonprofessional walk of life. Luke claims to have made a careful study of the facts of Christ's life and to have a complete understanding of them. As a traveler he would have been in a position to converse with many who were eyewitnesses of the events. The Gospel of Luke is universally conceived. It is the Gospel of detail. Luke sifts the traditions concerning Christ and sets down that which is sound and valid. The Spirit chose in Luke a man with a scientific trend of mind and led him in the accumulation of facts which are historically verified. They were then written by the Spirit's influence into God's Word.

CONTEXTUAL CONSIDERATIONS

The name Theophilus, "one loved by God," may have been coined to represent any truth-loving reader. If he were a real man he was probably a pious Greek convert who commissioned Luke to track down the facts concerning Jesus of Nazareth. If this is the case we are indebted to him for his curiosity. The prologue (1:1-4) explains Luke's relation to his message, his motive and method. He records places, names, dates. These historic allusions make him vulnerable to modern criticism but Luke has not been found wanting. Although repeated attempts have been made to discredit him as a historian, no serious threat to his accuracy has ever been adequately proved. To the contrary, many have found his accuracy a source of wonder and delight. We may approach the Book of Luke as a Gospel of certainty.

SIMPLIFIED OUTLINE

1. *The Gospel of Certainty*—Luke 1:1-4.
2. *Luke, the Accurate Historian*—Luke 3:1, 2.
3. *John, the Voice for God*—Luke 3:3-6.

KEY WORD ANALYSIS

(1) "To set forth in order"—*anatassomai* (1:1) means "to arrange in an orderly way." Luke set about to draw up an orderly account of the events forming the ground for Christian faith. His use of this word shows he had a trend of mind we call "scientific." His Gospel is ample proof of this.

(2) "Perfect understanding" (1:3), from the adverb *akribos*, meaning "accurately." His claim is not so much to perfection as to strict accuracy, an important element for a historian. God would never have chosen Luke to write had he not been a trustworthy man. This "Gospel of the Holy Spirit" is a perfect companion piece for the Acts.

COMMENTARY ON THE PRINTED TEXT

1. *The Gospel of Certainty*

It was natural for men who were informed to want to tell and write about Christ's life. Not all were commissioned by Him to do so. Luke was qualified for two reasons: (1) he was the missionary companion of Paul; (2) he had ample opportunity to garner his material from eyewitnesses. He wrote to substantiate facts proclaimed by missionaries representing the Messiah. Since churches were being founded on the testimony of these witnesses it had become important to write down the "oral traditions" so that the church would have a unity of faith.

The trustworthy and beloved Luke was chosen of the Spirit for this task. Writing largely for Gentile readers, his motive was to create certainty, not to dispel skepticism. Any lover of truth may be assured by facts, even though the things he believes are not in question.

2. *Luke, the Accurate Historian*

A good historian is not reluctant to commit himself in the recording of facts. Still he rises or falls on their accuracy. Luke stated with exactness the political setting of John's coming. Tiberius Caesar, Pontius Pilate, Herod, Philip, Annas, Caiaphas were all living and ruling at the time those events that concerned the kingdom took place. Despite the roll call of corrupt rulers and apostate religionists the Word of God was channeled through an unlikely source—a rugged ascetic in the wilderness!

God was ready to speak again to men but what He had to say did not come from a government spokesman or an official ecclesiastic. It was not a decree from the Temple at the mouth of Israel's highest religious authority. God chose to send His Word through an old "desert rat." What he had to say was so significant that it brought a formal committee from headquarters to inquire as to its authority (John 1:19). The whole populace of Jerusalem went to the desert to hear.

3. *John, the Voice for God*

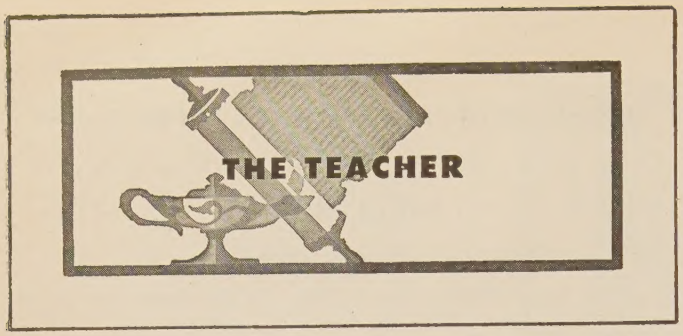
John preached a baptism as the consummation of a declaration of willingness to forsake sin. Such washing unrelated to inward cleansing amounted to little more than a bath.

John had Old Testament authority (Isa. 40:1 ff.). This "voice" was to cry in the wilderness. It was a voice of preparation solemnly calling the elect nation to its holy obligation. The Jews who were already Messiah-conscious were now to be made redemptive-conscious. The "voice" left no doubt in the minds of the listeners as to the nature of the message. The baptism would be for those who grasped the moral implication of the message.

John's preaching produced great conviction. But John was careful that his baptism be no more than the emblem of repentance. When the Lamb of God would come with His spiritual baptism they would have been made ready for it. John knew that he could not produce the ultimate condition; he could only prepare the way for the One who could effect it. Redemption has always been contingent upon a faithful response to God's plan in our Lord Jesus Christ.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson revolves around two men and their stewardship: Luke, the historian; John, the voice. The material is deceivingly simple and therefore requires greater care to make it significant. Concentrate on the *words* which give it force. Note Luke's specific choice of words in his prologue. Keep John's message related to Isaiah's prophecy, and all related to God's plan of salvation.



By DON J. KENYON

SUNDAY SCHOOL LESSON—OCTOBER 12, 1958

The Promise Fulfilled

Luke 2:25-35

DEVOTIONAL READING—Hebrews 1:1-9

GOLDEN TEXT—*"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."* —LUKE 2:30-32.

BACKGROUND AND LESSON ORIENTATION

The people in Israel who were conscious of redemption were a minority. There are accounts in the Bible of individuals who have no other claim to Biblical immortality than their faithfulness to the promises. Among them are Simeon and his colleague Anna, the prophetess. Others are Mary, Joseph, Elizabeth and Zacharias. They were neither professional nor important people in the eyes of their fellows. They were significant only because they were people of hope. It is individuals such as these upon which Luke majors in his Gospel of certainty. They were not obsessed with Jewish delusions but rather possessed of a hope embracing a universal Saviour. This lesson touches the life of one of these individuals—Simeon.

CONTEXTUAL CONSIDERATIONS

It was no accident that this encounter took place between Simeon and the holy family. Simeon possessed a Spirit-given promise and was led by the Spirit into the Temple. Tradition tells us that he was the son of the revered Hillel, one of Israel's greatest rabbis. He was also reputedly the father of the gifted Gamaliel, the teacher of Paul. Simeon himself is supposed to have been one of the translators of the Septuagint. Because of intellectual difficulties with Isaiah 7:14 he had received the promise that he would live to see the virgin's Babe. The Scriptures tell us that the family was entering the Temple when the Spirit led the old man and the family together. An inward witness assured Simeon that his moment had arrived.

SIMPLIFIED OUTLINE

1. *The Man and the Promise*—Luke 2:25, 26.
2. *The Promise Fulfilled*—Luke 2:27-32.
3. *A Messianic Prophecy*—Luke 2:33-35.

KEY WORD ANALYSIS

(1) "Lord"—*despotes* (v. 29). This word translated as "Lord" at first seems shocking. It is the equivalent of our word "despot." It is used sparingly and refers to the absolute sovereignty of God. Its contexts in Scripture emphasize the universal Lordship of God. Simeon used it as he asked leave of the sovereign God who had promised him this brief glimpse of the Messiah.

(2) "Servant"—*doulos* (v. 29), the common word for bondslave, expressing a deep understanding between God and Simeon—Master and slave.

(3) "Depart"—*apolueis* (v. 29). The entire expression could be rendered "releasing," or "Master, you are letting your slave go in peace." The slave was being manumitted.

COMMENTARY ON THE PRINTED TEXT

1. *The Man and the Promise*

Simeon was both just and devout. Justice had to do with his righteousness in the light of the Law; devotion with his attitude toward God. Here was a man who had his spiritual ear to the ground and knew the approaching footsteps of His Lord. He lived so close to Him that the Holy Spirit communicated one of the rare secrets of redemption. He was to live until he beheld the face of the Saviour. Such a burning hope motivated his justice and devotion. This was a pure Messianic hope in the midst of corrupted hope, or no hope at all.

The prophecy which sprang from the old man at the sight of the Baby Jesus shows that his vision was clear and his heart pure. This was a revelation of a Person, not a program; a Redeemer (v. 30), universal, light-giving.

2. *The Promise Fulfilled*

Simeon was so sensitive to God that he was brought at the right time to the right place for this encounter. He would have missed the climax of his life had he not obeyed the Spirit's voice on this occasion. Simeon was an old man but there was no hesitancy on the part of the mother to surrender her precious Babe into his trembling arms.

As he addressed the highest Sovereign of the universe this humble slave pleaded for his manumission. He had served his age; he had seen the promise fulfilled. The light of the dawning age of redemption was shining in the valley where his people had long sat in darkness. There was nothing left for him but the blessed release of death. Death held no terrors nor did his life hold regrets.

God's salvation had come in the form of a Babe, but Simeon could see in Him all that he longed for. His vision was undergirded by faith. The Person was a Saviour who had been prepared before the worlds were formed. This was not a local or a "Jewish" matter. Simeon saw its universal scope.

3. *A Messianic Prophecy*

Up to this point Simeon had been caught up in a glorious prophetic utterance of grave significance. Although the parents were the recipients of the blessing given by Simeon, Mary alone was affected by the prophecy. The "handmaid of the Lord" heard the price of her obedience to God.

Her child was to be a child of destiny, the key to the ages. He was set for the crash of many in Israel as well as for their edification if they would receive Him. He would be a sign which would be spoken against. As for Mary, a sword would pierce her soul. She would suffer indescribable pain as she saw her Son given over to the tormentors. It is doubtful if any mother went through what Mary endured as the mother of Christ.

Christ not only exposed hearts by His omniscient gaze, but as men spoke against this "sign from heaven" their very motives were laid bare. Were hearts ever more naked before Him than in the synagogue at Capernaum as He healed the man with the withered hand? Were ever men more on trial than those who tried Him?

HELPFUL HINTS FOR LESSON PREPARATION

Since this lesson centers in one man and his experience it affords a good opportunity for thorough preparation. Trace some of the very interesting tradition which has grown up around Simeon. In teaching the lesson give fullest attention to verses 30-32. The missionary aspect of these verses cannot be overemphasized. There is no lesson this quarter more rewarding.

THE ALLIANCE FAMILY

(Continued from page 14)

Evangelist in Richmond, Va.

Rev. Harold R. Ronson, evangelist from Niagara Falls, Ont., ministered effectively in both sermon and song during a recent revival campaign held in the Christian and Missionary Alliance Church (Southside), Richmond, Va. The pastor, Rev. Kenneth Richardson, writes that at the closing service five persons professed salvation.

Mt. Kisco, N. Y., Contacts Wanted

Mr. John E. Packo, pastor of the extension work now under way at Mt. Kisco, N. Y., requests the names and addresses of any Alliance families who may have moved into that area. Please write to him at 21 Lundy Lane, Mt. Kisco, N. Y.

Laymen Meet in Ohio

Nearly 200 Alliance laymen from six districts met for the second annual retreat of LCMA on August 15 and 16. Speakers were Don McKechnie, Ottawa, Canada; W. W. Parkerson, Atlanta, Ga.; Rev. D. N. Clark, (District Superintendent); Walter Davis, York, Pa.; Clyde Powell, missionary to Viet Nam, and Herbert Nelson, Louisville, Ky.

Reports on the program and progress of Laymen's Crusade for Missionary Action during the past year were presented by John A. Wright, president; Claus V. Swanson, Jr., corresponding secretary, and Dr. Richard Harvey, representative. The male chorus of Mansfield, Ohio, gave special music.

The climax of the meeting was the testimonies of four doctors, one of whom was saved during the retreat. Some persons were anointed for healing.

KAPAUKU GRADUATES

(Continued from page 12)

motives and seek material gain, others are sincere and eager to hear the gospel. It is heartbreaking to send them away with nothing more than a promise.

Notwithstanding the modern aids and gadgets used in giving out the gospel, God's methods of building His church have not changed. Prevailing prayer, the filling and leading of the Holy Spirit, the simple preaching of the gospel and witnessing in the Spirit are needed just as much today as in the days of the New Testament church.

Brother Jaffray used to feel that these long lost tribes of New Guinea might be among the last to be reached before the Lord's return. We believe they are. May God help each one of us then to pray and labor faithfully until the task committed to us is completed. ◆ ◆ ◆

FAVORITES #4

89 popular Gospel solos, duets, trios and quartets, "favorites" with young and old.

65c a copy

A Singspiration Publication

ORDER FROM YOUR BOOKSELLER

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Pa.
Dept. A.W.

LETTERS

(Continued from page 15)

found it necessary to employ that power which is carnal. The latter merely becomes a poor substitute. Apparently many of our brethren today have never witnessed the power of God in action, or else they have decided the price was too great to pay and have satisfied themselves with the ways of this world.—Rev. Alvin J. Moser, *Lakeland, Florida.*

C P I

announces....

THE VOICE OF THE SPIRIT

by DR. H. L. TURNER

- OVER 320 SCRIPTURE REFERENCES
- COMPLETE SUBJECT INDEX
- IDEAS FOR STUDY GROUPS

AT LAST . . .
A handy size study book dealing with the work of the Holy Spirit in Creation, Salvation, Sanctification and other doctrines 22 chapters.
$2.75

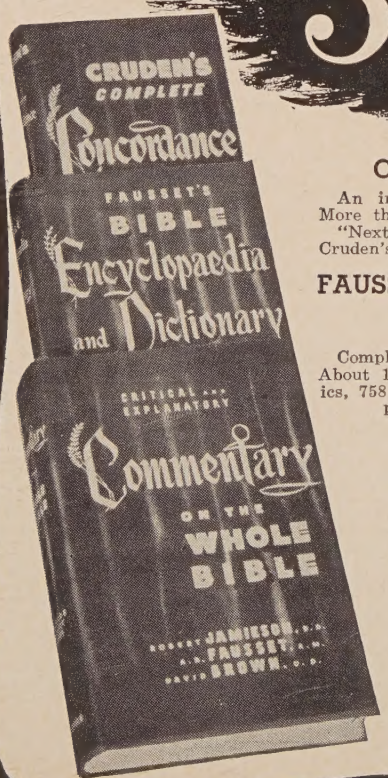
2.75

ORDER TODAY

CHRISTIAN PUBLICATIONS, Inc.
Third and Reily Sts., Harrisburg, Pa. Dept. A.W.

Kindly add 15c for postage, handling and insurance when orders are less than $3.00 and 5c for each additional dollar or fraction thereof

3 GREAT BIBLE STUDY HELPS FOR LIFE TIME USE!



CRUDEN'S COMPLETE CONCORDANCE

An index to all the key words of the Bible; More than 200,000 references; 783 pages. "Next to the Bible I would advise you to get Cruden's Concordance."—D. L. Moody $4.00

FAUSSET'S BIBLE ENCYCLOPAEDIA and DICTIONARY

By A. R. Fausset

Complete edition; alphabetically arranged; indexed. About 1,000,000 words; 600 illustrations; 3841 topics, 758 pages. "The best one-volume Bible encyclopaedia ever prepared."—Moody Monthly $5.95

COMMENTARY on the WHOLE BIBLE

By Jamieson, Fausset & Brown

A verse-by-verse commentary. Unequalled in value for preachers, Sunday school teachers, Christian workers and Bible students. "The greatest one-volume commentary."—Sunday School Times

Four volumes complete in one 1347 pages. $7.95

Christian Publications, Inc.
3rd and Reily Streets
Harrisburg, Pa.
Dept. A.W.

INCOMPARABLE AIDS FOR EVERY CHRISTIAN WORKER!

CHARLES HOLBROOK LIB
PACIFIC SCH OF RELIGI
BERKELEY CALIF

Class of 1958—Kapauku Bible school, Wissel Lakes, New Guinea: Thomas and Jagamoto Ady, Bernardus and Martha Pigomy, Seth and Dorpino Yeamo, Elisa and Ruth Gobuy, Matius and Anike Tebuy

The First Kapauku Graduates

WHILE New Guinea was under Japanese military government the Kapaukus living high in the mountains at Wissel Lakes became extremely resentful of all foreigners. In the first weeks of re-establishing gospel work among them they would not even sell sweet potatoes to the missionaries. But the friendly contacts made in prewar days began to bear fruit. When the Bible school at Enarotali opened in 1948, thirty-five Kapauku young people were enrolled.

What a motley crowd it was! How unlikely that group of rough, dirty, naked, noisy Kapaukus! They recognized no authority. Accustomed to living in an easy, carefree manner, they were strangers to discipline. They knew nothing about cultivating regular habits for their daily lives. Each one did as he pleased. Naturally the sifting process eliminated most of them. Ten years later only a few of that first group remain. The five men who finished the course this spring with their wives are of that number.

Compared with graduates from other Bible schools they may not appear well prepared for Christian service. Compared with what they were, the contrast is astounding. They have come from the primitive culture of Stone Age peoples. By a miracle of God's grace these men are ready now to give full time to their ministry among the people of New Guinea. It is of tremendous importance that they be surrounded by faithful intercessory prayer. Read the description and characterization of each graduate found on page 11.

The film "Shadow of Shangri-La" shows these men in action. Watch for it in your area. Send for free booklet: "The White Man Comes to Shangri-La."

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada